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RECENT LITERATURE

NOTES AND ABSTRACTS

The abstracts and the bibliography in this issue were prepared under the general direction of K. E. Barnhart, by Evelyn Buchan, M. S. Everett, Guy B. Johnson, Marie L. Kasak, Daniel C. Fu, Beryl Rogers, and Wiley B. Sanders, of the Department of Sociology of the University of Chicago.

Each abstract is numbered at the end according to the "Tentative Scheme for the Classification of the Literature of Sociology and Social Sciences" given in the March number of the *Journal*.

I. PERSONALITY: THE INDIVIDUAL AND THE PERSON

The Identity of Instinct and Habit.—"Instinct" may be action determined solely by the environment (stimulation pattern) and the constitution of the animal. "Instincts" are purely arbitrary groupings of activities, which overlap at times. *Reaction tendencies based on desire* offer a better foundation for study. *Instinct not distinguishable from habit:* All reactions are definite responses to definite stimulus patterns, and the exact character of the response is determined in every case by the inherited constitution of the organism and the stimulus pattern. All reactions are instinctive; all are acquired. Instinct is the form and method of habit-formation; habit the way in which instinct exhibits itself. Practically, we use the term "instinctive reaction" for one whose antecedents we do not care to inquire into, and "acquired reaction" for one of whose antecedents we do intend to give some account.—Knight Dunlap, *Journal of Philosophy*, XIX (February 16, 1922), 85-93. (I, 2.) E. B.

The Modification of Instinct.—Associations formed prior to the appearance of an instinct may modify the instinct when it appears. Experiments show that birds hatched and reared by a different species may when grown prefer to mate with the species of their adoption.—Walter S. Hunter, *Journal of Philosophy*, XIX (February 16, 1922), 98-100. (I, 2.) E. B.

The Thrill in Relation to the Lesser Conscious States.—*Consciousness* is a state of awareness necessary in the processes of adjustment of the body to stimuli. *Lesser consciousness* remains after a complete adjustment has been made, or after a particular stimulus has ceased to act upon the brain. *Marginal habits* occupy a borderland situation between states of accentuated consciousness and of lesser consciousness. *Feeling states*, in the form of subjective sensorial memories, are means of explaining certain processes of associational activities. *Objective sensorial and subjective sensorial memories* explain in a physiological way those factors in psychoanalytic work interpreted by symbolic hypotheses. *Physiological well-being and conduct:* Is a basic factor for explaining normal and abnormal modes of conduct, which allows a broader conception than present psychoanalytic theories permit.—Irving R. Kaiser, *Pedagogical Seminary*, XXVIII (December, 1921), 323-67. (I, 4.) E. B.

II. THE FAMILY

Tinneh Animism.—Animism is the key to understanding all that is commonly called heathen superstition. Research among the Battaks of the Indian Archipelago and the Tinnehs of the lower Yukon reveal similar animistic beliefs. *Substance of animistic belief:* The soul is an elixir of life, a life-stuff, which is found everywhere in nature.—John W. Chapman, *American Anthropologist*, XXIII (July-September, 1921), 298-310. (II, 1.) E. B.

III. PEOPLES AND CULTURAL GROUPS

Art among Cavemen.—The drawings left by Bushmen and by preneolithic European men raise questions as to the motives underlying the production of art. *Magic and art:* It is often claimed that primitive art represents attempts to control food-supply, rain, spirits, etc., by means of magic. This explanation is not satisfactory. Magic has always been the enemy of artistic expression. If art were nothing more in its origin than a means of coercing the powers controlling the world, the stage of scrawl and drone would never have been left behind. *The origin of art in self-expression:* It is rather to be sought in an impulse to reproduce one's impression of the movement, vividness, and beauty of the world. W. F. Lofthouse, *London Quarterly Review*, (January, 1922), 147-60. (III, 1.) G. B. J.

Women and the Clubs of the French Revolution.—Women were admitted to some men's clubs, but without equal privileges in many cases. Certain societies admitted whole families. As the influence of the women grew, they tended to form clubs of their own. But their excessive demands provoked an investigation, after which women's clubs were suppressed by the government. But women continued to be members of some men's clubs.—Winifred Stephens, *Fortnightly Review*, CXI (February, 1922), 219-28. (III, 3.) E. B.

Enumeration Errors in Negro Population.—Census figures show unaccountable rise and fall of decennial increments, with gradual decline in the rate of increase. The sudden slump between 1910 and 1920 can be accounted for in one of three ways: (1) An undercount of the Census Bureau; (2) sudden increase in the death-rate; (3) decrease in birth-rate. We can demonstrate that neither of the latter two is true. Kelly Miller, *Scientific Monthly*, XIV (February, 1922), 168-77. (III, 4.) E. B.

IV. CONFLICT AND ACCOMMODATION GROUPS

The Way to Industrial Peace.—Industrial unrest will not be cured by the domination of either capital or labor, but by harmony and co-operation of both. *A program for industry:* Five claims of workers must be satisfied: (1) Earnings sufficient to maintain a reasonable standard of comfort; (2) reasonable hours of work; (3) reasonable economic security during the whole working life and in old age; (4) a reasonable share, with the employer, in determining the conditions of work; (5) an interest in the prosperity of the industry in which they are engaged.—B. S. Rowntree, *Proceed. Acad. Pol. Sci.*, IX (January, 1922), 98-114. (IV, 1.) G. B. J.

The Cry of the Modern Pharisee.—*Two modes of approaching the Jewish problem:* To the extraverted Jew (the modern Sadducee) the solution is political, economic, social; it is fusion. To the introverted modern Pharisee, the solution is within the Jewish heart and soul. *Task of the modern Pharisee:* Most grievances against the Jews are due to the fact that the Jewish individuality has come into contact with other individualities in every land and has become distorted. The task, as the modern Pharisee sees it, is to inspire pride in the Jewish personality, to bring the Jew back to himself, to aid him in self-recovery.—Rabbi Joel Blau, *Atlantic Monthly*, CXXIX (January, 1922), 1-13. (IV, 2.) G. B. J.

VII. SOCIAL SCIENCE AND THE SOCIAL PROCESS

Religion and Culture in Italy.—Study of religion in Italy is now a search through history for the elements and means of a rebirth into spiritual health and power. Effects of this research will spread to the masses. *Religious conflict:* An open rupture has occurred between representatives of research and the Catholics.—Ernesto Buonaiuti, *Hibbert Journal*, XLIX (July, 1921), 636-43. (VII, 2.) E. B.

La question sociale.—The social question has existed since earliest times. We find it in the *Iliad* taking the form of Thersites' hurling invectives at Agamemnon. In Rome it consisted in agrarian agitations. In the Middle Ages it took on a religious form. *Theories vary, interests and sentiments remain the same:* The sentiments and

interests involved in the social question remain constant, the theories vary. The social question has almost always been solved by external circumstances rather than by measures taken deliberately by the group. The organization of the production of wealth and the distribution of wealth are the two main points of interest in the social question.—Vilfredo Pareto, *Scientia*, XVI (January, 1922), 37-46. (VII, 3.)
M. S. E.

The Religious Revolution.—(This article is the gist of a chapter in a forthcoming volume on *The Reconstruction of Religion*.) *The present crisis in religion:* A new reformation is in process in the Christian church. It has been brought about by the failure of religion to adapt itself to science and democracy. *Science and religion:* A religion which is adapted to modern life must be adjusted to science. Science simply demands rational thinking, and religion loses if it tries to thwart rational thinking. Religion must stop being afraid of knowledge. *Modern need of religion:* Modern man needs religion even more than primitive man did. He must have faith, he must have confidence in the world if he is not to despair. His faith must become a dynamic faith. The religious revolution can result in atheism and agnosticism or it can bring about a more socialized and rational form of Christianity in harmony with modern science and democracy. The result depends on the guidance of the movement by religious and scientific leaders.—Charles A. Ellwood, *Christian Century*, XXXIX (February 2, 1922), 138-42. (VII, 4.)
G. B. J.

VIII. SOCIAL PATHOLOGY: PERSONAL AND SOCIAL DISORGANIZATION

Eugenics versus Civilization.—Civilization has failed to improve the human race. It is of course difficult to define the term, but if by civilization is meant a state of mankind which is superior to, and exclusive of, barbarism and savagery, surely it has failed. It is because of this that eugenics has its place. Eugenics and civilization are not naturally hostile to each other. They should indeed reach an agreement about the principles on which the former can reform and supplement the latter.—F. C. S. Schiller, *Eugenics Review*, XIII (July, 1921), 381-93. (VIII, 2.)
D. C. F.

The Necessity for Sterilization.—(1) Insanity, epilepsy, and feeble-mindedness are transmissible diseases and defects in about three-fourths of all cases. (2) Insanity, epilepsy, feeble-mindedness, and other forms of psychopathy render the individual so afflicted very susceptible to criminal tendencies. (3) Approximately two-thirds of all criminals are in some way mentally defective and are the offspring of mentally defective parents. (4) The tendency to crime is indirectly inherited, because mental defect is directly and indirectly inherited. (5) The practice of sterilization upon the incurable insane, epileptic, feeble-minded, and confirmed mental defective criminals would reduce crime to a very large degree by stopping the propagation of these classes. (6) Sterilization is not a predatory measure; on the other hand, it is one of the best social treatments which society has at her command for the betterment of the human race.—Paul E. Bowers, *Journal of Delinquency*, VI (September, 1921), 487-504. (VIII, 4.)
D. C. F.

Alcoholism in Relation to Mental Depression.—*Characteristics of the Alcoholic.*—Distinction must be made between alcoholism and excess in drinking. An alcoholic is an individual who needs alcohol in order to be normal, whereas a drunken man is a person whose mental condition is normal but who, under the influence of alcohol, rapidly enters into an abnormal state. An ordinary drunken man, therefore, is not an alcoholic. *Alcoholism and the personality:* Alcohol does not act on a normal person in the same manner as it does on a person in a state of mental depression. It takes the former from a state of normalcy and plunges him rapidly into a state of drunkenness, whereas it takes the latter from a state of inertia and impotence and returns him to a normal state. *Alcoholism and public health:* The problem of alcoholism is not only a problem of general medicine but also a problem of social hygiene and public health. In order to combat this evil effectively, physicians as well as social workers and mental specialists should all co-operate.—Pierre Janet, *Journal of American Medical Association*, LXXVII (November 5, 1921), 1462-67. (VIII, 5.)
D. C. F.

IX. METHODS OF INVESTIGATION

International Venereal Disease Statistics.—Registration methods are so unlike that comparison between two countries is difficult. Statistics of still-birth, insanity, aneurism, etc., would throw light on venereal-disease prevalence, but these are not reliable at present. Strict secrecy in the registration of causes of death should increase the percentage of deaths reported due to venereal disease.—Knud Stouman, *Social Hygiene*, VII (October, 1921), 435-40. (IX, 1.) G. B. J.

Intelligence Tests and the Classification of Pupils. I.—To determine reliability of tests, three were administered to the same groups. These three were (a) Chicago Group Intelligence Test, Form A; (b) Otis Group Test, advanced, Form A; (c) Terman Group Test, Form A. The average inter-test correlation was .77; 30 per cent of the pupils classified by one test were out of place according to another. Between one-fifth and one-sixth were not properly classified by the test, judged by the criterion of composite scores. The average disparity between individual scores for the same pupils in two different tests was 6 points measured by the Chicago scale, 11.1 by the Otis, and 13.9 by the Terman scale—a degree of variability calling for great caution in the use of these tests for classifying pupils. *Checking intelligence tests by comparison of deviation.* The Otis test agreed more closely with each of the others than they did with each other, and showed less deviation from an assumed true deviation value. For the present it should be regarded as most reliable of the three for measuring the general intelligence of high-school Freshmen.—F. S. Breed and E. R. Breslich, *School Review*, XXX (January, 1922), 51-66. (IX, 2.) E. B.

Clue-Aspects in Social Case Work.—Problems in case work are contributing to the development of a science of personality. The works of Shand, Paton, Wallas, and others are based on the conviction that a science of personality is possible. In general, personality is conceived as the product of interaction between one's biological endowment and his social milieu. *Social case work and the study of personality:* Social problems, since they represent aberrations or failures of the individual in social adjustment, present the case worker with the opportunity of analyzing personality in terms of group relationships. The author cites case studies of three unmarried mothers, analyzes them in terms of their relations to the hope group, and suggests certain categories which might aid the social worker in his analyses.—Ada E. Sheffield, *Survey*, XLVII (November 12, 1921), 241-43. (IX, 4.) G. B. J.

X. GENERAL SOCIOLOGY AND METHODOLOGY OF THE SOCIAL SCIENCES

Auguste Comte et Durkheim.—Durkheim as a successor to Auguste Comte has brought the positive philosophy down to earth and put it on a firm foundation. Comte, in opposition to Kant, thinks that morality is immanent in life; contrary to Durkheim, that it is anterior to given social conditions. *Morality relative to the social organization in which it arises:* Durkheim denies the existence of moral thought before the beginning of society. He regards morality as relative and determined by the existing society. According to Comte, human nature which is anterior to social determinism, creates morality.—F. Pécaut, *Revue de Métaphysique et de Morale*, XXVIII (October-December, 1921), 639-55. (X, 1.) M.S. E.

The Technological Interpretation of History.—The Marxian interpretation is technological, not economic. Marx and Engels held that the social process is based on changes in the modes of production, these changes affecting the economic, political, and social structure and the adjustments of man to them. The Marxian theory fails to take into account the ultimate forces in life, viz., human instincts, capacities and emotions, and the stimuli afforded by the environment.—Alvin H. Hansen, *Quarterly Journal of Economy*, XXXVI (November, 1921), 72-83. (X, 2.) G. B. J.

A Century of Political Experience and Thought.—The nineteenth century was characterized by two distinct tendencies as regards the state: (1) The tendency to

ignore the state; this characterizes English thought and syndicalism all over Europe. (2) The tendency to overemphasize competency of the state; such has characterized German political thinkers and Marxians. The three main currents of social thought which influenced nineteenth-century political problems: Positivism, Darwinism, and Marxism. The European of the latter half of the nineteenth century was more responsive to materialistic ideas than to any other. Economic and mechanistic development almost eliminated the ethical conception of society. The beginning of the twentieth century shows a predominance of the idea of increasing centralization of political power and the practical rehabilitation of Machiavellism.—Gregory Zilboorg, *Political Science Quarterly*, XXXVI (September, 1921), 391-408. (X, 2.) G. B. J.

Les déviations éthico-sociales et la science économique.—*The movement against classical political economy*: The Christian Socialists, the Verein für Sozial Politik in Germany, the welfare economists in America and England, and the advocates of social liberalism have criticized classical political economy because it neglected moral and human values. Political economy, however, with its apparent support of egoism, has really served humanity. *Economics and ethics*: To insist on an ethical or moral political science is to confuse the meaning of science. A science can be neither moral nor immoral but has as its object only the search for truth. The object of political economy is to find general laws of value and exchange. *Economics and progress*: In contradiction to the policies of interventionists, political economy finds that progress is in inverse ratio to coercion of man by man and in direct ratio to man's control over things.—Yves-Guyot, *Journal des Économistes*, LXXX (November, 1921), 257-76. (X, 2.) M. S. E.

Children's Courts in Russia.—Children's courts in all the chief cities are a communist innovation. They try all accused persons between fourteen and eighteen. Sentences are mild, being limited to warnings and reprimand, except in extreme cases.—Hans Niedermar, *Survey*, XLVII (November 19, 1921), 278-79. (X, 3.) G. B. J.

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